

1
Vault
M208
41
no. 13

DEFENSE

— OF THE —

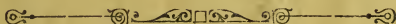
CHURCH : OF : CHRIST,

— AND —

EXPOSURE

— OF THE —

ERRORS OF MORMONISM.



BY

W. F. BROWN.

DEMOCRAT PUBLISHING HOUSE,
NEWTON, KANSAS.

ERRATA

On page 5, line 34, for "with mission," read "with my mission."

On page 7, line 12, for "bless" read "blessed."

On page 9, line 29, for "what" read "that."

On page 11, line 14, for "ye be," read "ye will be."

On page 11, line 22, for "for is," read "for it is."

On page 11, line 41, for "discussion," read "decision."

On page 13, line 38, for "taves" read "tares."

On page 15, line 2, for "friend," read "friends."

On page 16, line 34, for "Daints," read "Saints."

On page 25, line 5, for "with knowledge," read "without knowledge."

On page 24, line 17, for "so seek," read "to seek."

On page 25, line 9, for "lay aside," read "lay it aside."

On page 26, line 18, for "things it it," read "things in it."

DEFENSE OF THE
CHURCH ✻ OF ✻ CHRIST,
AND EXPOSURE OF THE
ERRORS .. OF .. MORMONISM.

— ✻ — o — ✻ —
BY W. P. BROWN.

NEWTON, KANSAS, April 28, 1887.
TO LATTER DAY SAINTS EVERYWHERE

My name having been used freely in the Herald, for some time past, in such a way as to make people believe that I have horns and am cloven-footed, and believing that the Herald was closed against me, I have had no opportunity to let the people know otherwise, except when I visit them. I would have done this writing sooner, but not being a scholar and not being able to prepare my thoughts for the press, I have delayed until this time. Now I have concluded to put my thoughts on paper and have another person prepare them for printing. I do this in order that the Latter Day Saints may have a chance to decide whether I am as bad a man as I have been represented to be through the columns of the Herald. But this is not the only purpose, my greatest desire is to present some truths and

expose the errors that have crept into the Latter Day Saints' churches, and let them know that the Church of Christ does exist without these errors, and that the authority has been preserved on the earth through David Whitner, and that his hands have been on my head. I have a work to do whether the Latter Day Saints receive it or not.

I did intend to have the whole discussion printed that took place at Cameron, Victoria Co., Ontario, Canada, between Elder Smith and myself, and have been requested to do so by a number living at Cameron. But on account of the vulgar language, and mixed up way that he represented his side of the questions, I do not think it fit to be put into print. I will preserve the notes so that they can be produced if needed. It could not be expected that Smith would do any better than he did, for he was sent from Independence, Mo., for that purpose.

Elder Luff having opposed me at that place last spring, on the same subjects, Luff had Smith furnished with a lot of letters to let the people know what a bad man I am. I admit that Luff is a smarter and wiser man than Smith, but, when opposing me at Independence, there was something wrong with him, for he acted more like a clown in a show than a minister trying to separate truth from error. So Smith pursued the same course.

But it was quite different at Cameron from what it was at Independence, for at the latter place the house was mostly filled with Latter Day Saints, and when Luff would try to make his face all mouth, they had a big time laughing. Now the Latter Day Saints know that he carried on making sport that way.

I have been told by one of their Elders that he repented of the way he acted on that occasion. I

have always thought a great deal of Luff and I am always ready to forgive any person when I hear that he has repented of his foolish ways. At Cameron there was about twenty-four Latter Day Saints, and half of them were convinced that I was the right man in the right place. I had already baptized seven of them, and although Cameron has only one hundred inhabitants, there was from two to three hundred came to hear truth and error presented.

I told the people the first night that I believe in the Book of Mormon, and that the Latter Day Saints do not believe it. So it was not because they hated the Mormons that they took sides with me, but because of Smith's vulgar language, misrepresentation and the use of the word "liar" so often, and the trickery that he used, that disgusted the people with him.

Such things turned the people to be my friends and they listened to what I had to say. But when Smith was speaking they would groan and hiss, so that he could not be heard. I had to rise and request the people to remain quiet while he was speaking. He even asked me to intercede for him so that he could speak. He could blame himself for it all, since no man professing to be a minister is worthy of attention that will call another person a liar as often as he did every night before three hundred people. I also give Elder Luff the credit of using this word. I understand that Smith is telling that it was a whiskey ring that took sides with me. I was six weeks at Cameron, and I did not see a person under the influence of liquor during that time. I believe the people of Cameron will average with the Latter Days' anywhere so far as morality is concerned.

If Smith had acted wiser he could have succeeded better. He appeared to think that the people in that little inland village did not know very much. But there are smarter men at Cameron than Smith and he can never hope to be their equal unless he comes out of the Latter Day Saints' church. But if he will renounce their faith and come into the Church of Christ he can be made a good man.

I do not want to use much of my time in this way, but I have been so mis-represented in the Herald that I must notice some things.

There is a fair sample of Smith's work in the Herald of February 5th. It appears that some of his brethern have found fault with him for using the word "liar" so much, therefore he put this letter into the Herald saying that I said so and so, in order that his church would excuse him for saying that bad word often.

I will only refer to one thing in that letter, viz: He says that I said Joseph Smith has a covered carriage. Now he knows and many of the readers of the Herald know that he has no such conveyance. Now if I had said so I believe I would have told a lie, and Smith says I did say so. Now all that know that he has no covered carriage and believe what W. Smith says will say that I am guilty of a falsehood, and Smith was right in calling me a liar for telling a falsehood on the head of his church.

This then is a fair sample of his trickery, and such work as this disgusted the people with him and the few left in his church at Cameron.

Now I will tell you what I did say, namely; that I was told that old Joseph Smith had a covered carriage and a nice black team that cost five hundred dollars, which he drove at Nauvoo and

that he was thought to be worth one hundred thousand dollars, meaning the present Joseph's father. But I cannot tell at which time this remark was made by me. There was one thing that made me more sorrowful for them than all they could do to me. There is a family of Smiths' followers that lives at the lake where they baptize, I went to that place to baptize seven persons, two of them were their daughter and son-in-law, I thought, too, being of their own family, that they would let their daughter and the two other sisters change their clothing in their house and the men would go to the barn and change their clothing. But when we had our clothing partly off these sisters together with ourselves were ordered off the place, so that we went to a neighbor's house some distance from the water, who did not profess religion and he gave us the privilege of his house, and barn, and was very kind to us; I believe the Lord will bless him for his kindness.

You may write in the Herald about persecution, but think of three women being immersed in icy water, then traveling a long distance through the snow to a house to change their clothing, while one of them had a father and mother's house at the water's side, and these parents professing to be Latter Day Saints. I hope the Lord will help to change the hearts of those parents and that they may follow their son-in-law and daughter into the Church of Christ is my sincere desire, for the refusal of shelter to their daughter under such circumstances will be a great condemnation on the day of judgement if they do not repent.

I will say that I am well satisfied with mission to Canada, for the Lord blessed me in every time of need and gave me strength to endure all the

abuse and falsehood that was brought against me. The people of Cameron showed their good judgment at the close of the four nights when a vote was taken only twelve Latter Day Saints' hands were held up for their champion, Smith, when nearly three hundred hands went up for Brown with much applause. Therefore, I made many friends and organized a branch of the Church of Christ at Cameron, and the Lord did let me know that I had done his will and was well pleased with my work. And now I intend to write on the four subjects that I discussed at Cameron with Elder Smith, and give the substance as taken from the notes which are in my possession, and such other thoughts as may come to my mind. I want the readers of this to understand that I am not writing this for the purpose of doing harm to any person or church, but it is for the purpose of getting some truths presented to the Latter Day Saints and also to expose some of the errors that came into that church at a very early day and that church has since continued to adopt errors, and that same church is at Utah. The reorganized church claimed to be that church but that claim will not stand investigation, for it is well known that the reorganized church came out of Strangism. The Utah Church is the mother church and all the other Latter Day Saints churches have come out of her as reformers, just the same as the Reformers came out of their mother, the Roman Church. And if the Lord had not taken David Whitner out from among them another angel would have had to come with the pure authority. The Latter Day Saints have the authority to preach, but they have so many errors mixed up with truths that their authority is also corrupted and they are getting worse all the

time. You may look at the reorganized church where there are large branches and you will find the pride, the forms and the systems of men. They have begun to have stationary ministers and paying them salaries, but it is only the big preachers that can get these salaries and they seem to be satisfied if they can only follow after the other churches.

But thousands will say "what will you do with our testimonies?" Dear Saints, you obeyed the first principles of the gospel, and you have done the best you knew and God bless you for it. Those that live best are blessed most. It is the same way in the Utah church and all other churches; the Lord blesses every person according to the amount of good he does, whether in a church or out of it, even to the giving of a cup of cold water. You can go to the Methodist church and you will hear them say that they know their names are "written in the Lamb's Book of life" and that they are in the Church of Christ. Now the Latter Day Saints say the Methodists are mistaken, because they teach so many false doctrines. Therefore dear Saints will you please take the testament part of the Book of Mormon, and the New Testament and see if you can find such teaching as the "Law of Tithing," "Quorums of High Priests," "Lineal Priesthood," "Endowments," and a MAN at the head of the church. But you will say we have the book of "Doctrine and Covenants." Yes you have that book, and that book has carried the church to where it is to-day, and if the reorganized church would carry out its laws they would go and join their brethern at Utah; for they are the only people who are obeying the laws contained in that book. Wherever you find the Church of Christ you will

find that they reject everything that conflicts with the Book of Mormon and the New Testament. The Book of Doctrine and Covenants conflicts with both of them and also conflicts in its own teaching. There are a great many good things in it and there is hardly a revelation in it but what has some good presented. But that book has a great many improper doctrines and errors also, and this is the condition that all the churches of Latter Day Saints are in. They have truth and error mixed up. The doctrines of the Old and the New Covenants mixed together, and God blesses them for the truth they hold and the good they perform, but that does not make them the Church of Christ. The Book of Mormon tells us what makes it his church. Now we will see if the Reorganized Church fills the bill. "The name of the church" was the subject the first night of the discussion referred to above. Although I was in the Latter Day Saints churches twenty-two years, I never did believe that was the right name for Christ's Church. But being greatly blessed I kept clinging to what I did receive, and continued to investigate until the God of Heaven directed me to where I am now. And now I am satisfied that I have taken upon me the right name which is Christ. First we would ask if it is necessary for a church to have a name. It would appear from some of the writers in the Herald that a name is not needed, in one copy of the Herald you find this subject; "On the Rock," and in the article T. W. Smith says: "The name does not amount to anything." The Latter Day Saints' Churches have been crying for the world to believe the Book of Mormon for over fifty years. That book says; "If the church is in my name, which is Christ, and is built upon my gospel then it is my Church;" and

this revered gentleman says the name does not amount to anything. I say the church must have a name. Can any of the Latter Day Saints tell me how many things there are that have no names? You may look up to the starry heavens, or to the animal, vegetable, or mineral kingdoms and everything has a name. What then should be the name of the church, is the question?

If the Re-organized Church is the church that was organized in 1830, it is bearing its fifth name. The first was "The Church of Christ," (which was the right name.) The second name was, "The Church of Latter Day Saints." Third was, "Church of Jesus Christ of Latter Day Saints." Fourth, "New Organized Church of Jesus Christ of Latter Day Saints." Fifth, and present name is, "Re-organized Church of Jesus Christ of Latter Day Saints." Now friends the first one is the right name and Christ decides this in the Book of Mormon, and all Latter Day Saints that do not believe this are disbelievers in the Book of Mormon. The church had the right name until the year 1833. You can find the "Book of Commandments," printed at Independence in 1833 given under that name. But in 1834 they changed the name to "Church of Latter Day Saints," leaving out the name of both Jesus and Christ. Here the bride divorces the bridegroom and puts the church in her own name. You will find the first Book of Doctrine and Covenants printed in 1835 by the Church of Latter Day Saints, and there is Elder's license given in 1834 by that name. At what time they changed the name to Church of Jesus Christ of Latter Day Saints I cannot tell; but I believe it was in 1836 or '37.

The other two changes belong to the Re-organized Church of Jesus Christ of Latter Day Saints. What were these changes made for? You will find in the Herald of last spring what W. W. Blair acknowledges that Church of Christ was the name at first, and that it was changed because there was another church of that name. Just think of it; Christ changing the name of his church because there was another of that name on the record before him; as if the date, place, or other things could not make the distinction. No friends, this is a mistake, the change was not made for such reasons. I do not believe that Joseph Smith will say so, he is too honest for that; but I believe W. W. Blair to be the "Brigham" of the Re-organized Church. Just look at the Herald, my friends, and you will see for yourselves. It is well known to all those who are acquainted with the early history of the church, that the church was incorporated before that time. If W. W. Blair can prove that the church was not incorporated until after 1833, it will show that

I am mistaken. You can see by reading the Book of Doctrine and Covenants, that the church was always in financial trouble in running stores, building houses, and the Kirtland Bank failing in business, so that they had to change the church names in order to make a new start in business.

The word "Reorganized" makes people believe that the church has been disorganized; they were too firmly bound with secret oaths and everlasting covenants. The U. S. Government has been trying for a long time to disorganize it, but so far the effort has been a failure. That church may have been rejected but not disorganized. Any one has the right to organize a church of his own choice and give it whatever name he chooses, but it will not be the church of Christ. I also object to the name of Jesus as part of the name of Christ's church. Jesus was the son of Mary, Christ was the Son of God. Jesus was laid in the Tomb, Christ went to Paradise. Christ offered up the man Jesus as an offering and bought the human family back. Christ went to Paradise without his body. Spirits can communicate with each other; but spirits and men cannot commune as men do with one another, one or the other must be changed. Christ came and took his body, but it was not the same as it was before it was offered up. The blood, or life of the earthly man was gone; and spirit, the life, the power, the Christ filled every place that the blood had occupied. But He looked the same as before, Identity will always be preserved throughout eternity, but we must, while in the flesh acknowledge the name Jesus. We must pray to the father in that name, baptize &c. in the name of Jesus. But when we come to the name of the church, it must be called after the Son of God. It is the Church of Christ, no more, no less. I know that Elder Smith will take you through the books and show you that the church was called the "Church of the Lamb," "Church of God," "Church of the Redeemer," &c. I will ask, who is the Lamb and Redeemer? They are the Christ. Christ and God are one; but Jesus was the son of Mary and the seed of David. Jesus was not acknowledged the Son of God until he was baptized. W. W. Blair tried to make you believe last spring that I did not know of the many names by which the church has been called. But I will show you that these various names were the causes of dispute and brought Christ from Heaven to decide the matter. Please read book of Nephi chap. 12, paragraph 3. Now if the Latter Day's would take this decision it would set them right on this point. Or if they would take the same plan to know things, they would be something like the true church. But

instead of doing this they wrangle and contend with one another, and decide by vote.

I will give you some evidence from the Book of Mormon what the name should be. I will use the Plano Edition, published in 1874. Please read page 108, paragraph 2; page 153, par's. 2 and 3; page 318, par. 5; page 299, par. 31; page 326. par. 7; and page 471, par. 3.

Now my friends here is a dispute in the church about the name, and they fast and pray to know what they shall call it. They did see that it had been called by different names and Christ comes down and decides the matter by saying "why are there disputations among you regarding this matter. Have you not read the Scriptures which say, ye must take upon you the name of Christ, which is my name for by this name ye be called at the last day, and who so taketh upon him My name and endureth to the end the same shall be saved; therefore ye shall call the church in My name, &c."

How the Latter Day Saints can ask the world to believe that book, and they themselves put its teachings to one side and change the name when it suits them, surprises me very much. The only way that I can account for is, that their minds are darkened because they disbelieve the Book of Mormon; as you will find in the Book of Doctrine and Covenants, see page 83, Par. 8. Please read it. Now if the Latter Days would ask Christ to tell them again, if He answered them at all, He would refer them to the decision already given. It is the only decision on record on this subject, and it will stand forever. Latter Day Saints, I pray you, come back into the church of Christ, and teach Christs' doctrines, the door is open for you, when you get in you will wonder why you could not see it this way before. I tell you, that when the church changed its name the first time and put it all in their own name, and put both Jesus and Christ out of it, darkness covered the whole church, and that darkness has covered the minds of the high officers of the Reorganized Church, and they do not want to investigate the name of their church. If they would fast and pray to have it decided the Book of Mormon would stare them in the face. There they would find that Christ the Son of God made a special mission to the earth to settle that dispute forever and ever. Latter Day Saints are under transgression, for disregarding that decision. O ye Latter Day Saints, read that discussion in the Book of Nephi, 12th, chap. par. 3. Do not get confused with the many names that the Savior had; it is not the number of names

that was the dispute but the many names was the cause of the dispute, and they wanted to know by which one of these many names the church was to be called, and seeing that the church of 1830 carried that name for three years it must have been right, or the church was organized under the wrong name at the first. O ye men who claim to be apostles and great teachers of the people, you will not teach this grand truth, but are trying to hide it from them. In the name of Christ I call upon you to repent and lay down that fighting spirit that takes possession of you when Christ sends his servants to tell you to take his decision in regard to the name of his church. Do not be too proud to condescend to it. If you could be as humble as my brother was when Elder Smith went to him at Cameron, and told him he would give him back all his offices if he would return, the brother told him he would rather be a member in the Church of Christ than an apostle in the Latter Day Saints church.

I have no hope of the Re-organized Church coming to the pure principles of the gospel, and taking upon them the name of Christ as the church was called in 1830. But I believe that there are thousands of Latter Day Saints, who if they would investigate from 1830 to find out when and where the church went astray, then they would be convinced of the corruptness of Latter Day Saintism and be willing to come into the Church of Christ. Then they would find that it is not Brigham Young, Joseph Smith, David Whitner, Peter, nor Paul that is at the head of the church, but Christ is the head and the church is his body, bridegroom and bride, the bride having taken the bridegroom's name, even Christ. Then contentions will cease. Christ the Head will decide for every member in his body. He will put his law in their hearts and in their minds he will place it.

We are now in the new covenant which made Christ the head, and the church his body. In the old covenant there was a man between Christ and the people; that was the high priest. Here is where Joseph Smith went astray; he went back into the old covenant and put himself between Christ, the Head, and the church, his body, and said, you are to receive the law through me, making himself the head and lawgiver the same as Moses, and Oliver Cowdery was his spokesman. Then he gives his church the laws of the old covenant, changes the name of the church and calls it by their own name; Latter Day Saints Church, neither Jesus nor Christ in it. Then Joseph, the Head, teaches Lineal Priesthood, Tithing, High Priests, Temple Building, Endowment, War, etc.

Now, Dear Saints, you are without excuse, for if you will lay aside your prejudice I believe you will get evidence that I am telling you the truth. Where there are a few that want to come into the Church of Christ, I will come to you; if you cannot pay my expenses, I will pay them myself. I have bought property at Independence, Mo., on which to erect a church building and a printing office as soon as I can dispose of my property at this place. So wake ye, Latter Day Saints, for the fullness of the Gentiles has come in, and Israel is to be gathered and they must get the gospel in purity and power.

May God bless you all and give you power to discern between truth and error, Amen.

SECOND NIGHT'S SUBJECT—TITHING.

Now I will give you what is on the minutes on my side of the question, every word is not taken, for the reporter could not write short hand, but I believe, in substance, it is very correct.

Friends, I want you to understand that my mission is to Latter Day Saints. I may say some things against other churches, but not if I can avoid it. I want to show the Latter Day Saints, that they have departed from the faith. My subject to-night is Tithing or the financial system of the church. I will first speak a little on some things my opponent said last night. He seems to enjoy replying to my sermon on Sabbath afternoon. He says he is going to handle me without gloves, and he said that I stated that there are men living in polygamy in his church. I made no such statement. I did say there are some in the Latter Day Saints church that have three wives. To prove that there have been contentions in the church in all ages he quotes that Judas was in the church, net and fishes, the wheat and tares, and that they have to be in the church until the end of the world. Now, my friends, you can see how my opponent commits himself, for you know that Judas was not in the church, since it was not organized until the day of Pentecost. and you can see that the fishermen threw away the bad fish; but my opponent wants them all in the church so that they can have contentions. Wheat and tares, he says, are to grow together until harvest. But I say when the Angel came the command was "thrust in your sickle for the field is white and ready to harvest." Now if my opponent wants the wheat and tares in the church, why not leave them still in the world where they have plenty of room to contend with one another. Christ says his church must be one, or it is not his. Now, my friends. I think you found him to do just as I told you he would do. He has gone through the books to

show that the church had many names, but has he given you one evidence that Jesus was part of the name of the church. No not one. Some may say, how did I know that he would do this. I knew that it was the best that he could do. He is like a lawyer with a bad case, he has done the best he could, and he has done very well, if he would not use the word 'lie' so much we would be getting along very well. But I believe it is an insult to this congregation for a minister to use such language.

Let us now look into money matters, according to the Doctrine and Covenants. It appear as if the church did about right for awhile in money matters. It had free-will offering and consecration, but the money did not come in fast enough by the gospel method and there had to be something done to keep up the style of the high officers; hence the law of tithing was introduced.

Now I want you all to understand that the law of tithing was in force until Christ came and that it did exist before the law of Moses. But I say it is neither part nor lot of the gospel law. My opponent will tell you that the gospel was preached before the law of Moses. I deny this. Truth is gospel, the law of faith was before the Moses law, but the new covenant gospel law was not in force until the day of Pentacost, or else the prophet Jeremiah must have made a mistake. Chap. 31, Verse 31.

There is one thing that I want you to notice in your Bible, that when, Tithing, High Priests and Lineal Priesthood was on the earth, polygamy did exist at the same time, and so it is in our day. the church went into these things which were the forerunners of polygamy. But we must come to tithing, page 143 D. C. Here is a great revelation on consecration and all is to be put into the storehouse and great things are to be done, even to build the New Jerusalem. Now I would like to know why the Latter Day Saints are not carrying this plan out. If it was time to begin, then, the New Jerusalem will not be ready in time, for nothing has been done since. If this was the word of the Lord they have not obeyed it. The church must have gone far wrong, and if they consecrate their properties where did the money go to. Alas, it was a complete failure; page 165, par 1. It seems from this revelation that money was not coming in fast enough. There had to be organization and those that would not comply with it should be cut off. Here the gospel is put aside, it cannot save them, for if they transgress this law they will be cut off, page 177, par. 7. Here is a revelation that tried Martin Harris. Martin was the richest one among them all. He was to lay his money before the bishon, and the other

members were to do the same thing and the Bishop was to give what he thought was right. My friend this would try the rich in the Re-organized church. For it would break it up, for they would not comply with such a law any more than did Martin Harris. My opponent will say "that was in Zion." Very well, if it was time fifty years ago it must be time now. But things are all changed. You can see that money is the principal thing in nearly all of the revelations from that time forth. Page 193, par. 5. Here is a great promise if you pay your tithings you will not be burned. Now you brethern here to-night better get your tithing paid if you do not want to be burned, for this law is binding upon you if the church was all right up till 1844. Page 179. Please read all of this revelation it is a great one. It is an everlasting order for the benefit of the poor until Christ come. Is it in force to-day? Yes, of course it is, It is in force at Lamoni. Some of the rich brethren bought some land for four or five dollars per acre, and are selling it to the poor brethren for one hundred dollars per acre, and this is a sample of the way the poor are always helped under such laws. It is evident that some of them did not keep the covenant they had made. It was too much for them and they were to be cursed and turned over to the buffetings of Satan. It appears from this that the gospel is not sufficient to save people and this money order is to decide their fate. The great officers have their names changed. You can read them for yourselves, it is rather difficult to pronounce some of them. And the high officers gets their portion.

Behold, the Saints are driven out of Independence and they are all poor and unable to be in the order any more. Paragraph 11. A treasury has been provided to put the money into and no one is to open it except the high officers. Paragraph 12. Another treasury is to be prepared. Oh, surely there is plenty of money going to come into their hands now. Paragraph 13. It appears that they are all in debt. But the Lord is very kind to them and is going to soften the hearts of the people they owe, until they get money in their treasuries. Page 300. After all has been said and done in the name of the Lord, they do not know how much money to give and they want the Lord to tell them; and of course the Lord does tell them *every time*; and then it is for the debts of the high officers. Page 301, paragraph 1. A proclamation is to be made to all the kings of the world; it is called the gospel. Paragraph 3 tells what the proclamation is. It is for the kings to come to them with their money. It reads thus: "Awake, O kings of the

earth, to the help of my people, to the house of the daughters of Zion." Now friends, you can see it was a proclamation for money and how foolish it was for them to think the kings would send their money to carry on their expensive work. Mind you, they say that it is the Lord that is telling them to do these things. Paragraph 9. There is to be a boarding house built; it is to be a good house. Of course if the kings are to furnish the money it ought to be a good house. Paragraph 10, the Saints must also bring their money or anything they possess. An aged sister who belonged to the Re-organized Church, but is now in the Church of Christ, told me she sent her ear-rings and finger ring from England to help build that house. Perhaps some of the good sisters of Utah are wearing them to-day. Par. 11. If the house is not built in time, the church and all their dead are to be rejected. The revelation goes on and tells them who is to take stock in that house, but it does not appear that the kings are to get shares of stock for their money. Please read all of this revelation, it is a great one. I tell you, the spirit that dictated the revelation of Polygamy, dictated this one also. Page 321, we find that the money did not come in on time, and hence the head of the church had to conceal himself, and while in this condition he is meditating on baptism for the dead

But does this prove that tithing does not belong to the Church of Christ? I, say yes. I believe there are some grand truths in the book of Doctrine and Covenants, but there are some of the most ridiculous things in it that were ever put into print, and tithing is one of them. There is not a spark of evidence in the testament part of the Book of Mormon or the New Testament. It is not spoken of except where the writers refer to the old law. And remember, while all this is going on the first principles of the gospel are preached and hundreds are coming into the church. And so it is to-day; the Utah church is making ten converts for the Re-organized church's one. But when this book of D. C. comes in then comes confusion.

Now, you Latter Day Daints and friends, the church does exist to-day with nothing in it but the teachings of Christ and His officers, as found in the Bible and the Book of Mormon. If you want to have the fruits of the spirit you must come into the Church of Christ. I do not like this debating business, but it was the only way I could get into the house to present the truth to you. Yet I hope you will investigate these things and come out on the right side. I thank you for your kind attention. Time, one hour and ten minutes.

THIRD NIGHT'S SUBJECT--HIGH PRIESTS.

Now some of the Saints will ask why I did not give the other side of the question, and think that I was afraid to give it. I have already told you that the other side was not fit to be put into print; and I am not afraid to meet any man on these doctrines. I am ready at any time to meet any Elder, but he would have to give a guarantee that he would act like a Christian gentleman, and not do as Luff and Smith did. Or let the Herald be open for the discussion of these doctrines by any one who chooses to defend or oppose them. Not that I desire discussion, for I am not fitted for that purpose, as I am sickly and weak in body; but I know that I have the truth on my side, and the God of Heaven stands by me and helps me in advocating his truths. If any man has more truth than I, I want to know it. If I am on sandy foundation, let them take it from under me and let me fall, for I desire nothing but Gods truths to stand upon. If ever I have charge of a meeting house, I will open the doors to Utah Elders or any others, for I am not afraid of what any man can say. I will not do as the Re-organized Church done with me. They agreed to let me have their house at Lamoni; but when I spoke one night they became alarmed and shut the door against me; but the Methodists gave me the use of their house and told me it would be opened for me at any time.

In looking over the third night's minutes to see what I would take out of them, I have concluded to give them to you as they are, and you will see the reading is not given. I didn't read much because I wanted my time to speak, but I hope you will take up your books and examine all the passages, and see if you can find more than one high priest acting in the office at the same time, before Christ came. Now do your very best to find one in Christ's Church, either on this continent or the eastern continent, until you find them in the book of D. C. I hope the Spirit of the Lord will help you all to investigate these things; for I expect that W. W. Blair will do with this pamphlet as he has done with David Whitmer's epistle. He will get all the different kinds of paint and brushes, and will twist, construe and misrepresent, and regardless of truth, paint everything to suit himself. When he does so, you need not be sorry for me, for I have counted the cost, and I believe he is setting traps and digging pits in which to be caught when the proper time comes for drawing the strings.

Now we will give you what I said on priesthood, or the substance as it is on the minutes.

Friends, my opponent seems to have things mixed up. My

sermon on Sabbath seems to trouble him. He gets it mixed with this discussion. It is hard for you who did not hear it to understand him. If he would spend his time on the subject of our discussion, it would look much better for him, but he is like a drowning man, he grasps at everything trying to save himself. When he said last night that this man (pointing to a man in the audience) was the cause of contention in his church, but he is out of the church now and all is peace. Well, if my opponent thinks that the Re-organization is at peace, I would like to know where Babel is? I hope they will soon see their errors and come to the truth, then they can have peace.

He said last night that one of the five charges that David Whitmer was cut off for, was, taking the church's money. I said: "Please read them; if you do not have them I will give them to you." He read them, but there was no such charge to be found. Any person can find them in the "Millennial Star," volume 16, page 133.

We admit that David Whitmer was cut off by the corrupt part of the church and was obliged to flee for his life, and get out of the way of the Danites, or destroying angels. At one time I told him there were eleven witnesses to the Book of Mormon, and eight came out with David Whitmer; all of the three and five of the eight only leaving three Smiths in the part that cut off David Whitmer. He objects to this and says that one of the five died a little before that time. Well, we will give Elder Smith credit for that much, so that all that was left in the church were three Smiths. He tries to make you believe that David Whitmer was cut off for using tobacco, and says it is a filthy habit, and that he would not take the sacrament from, nor give it to any one who uses tobacco. Now I do not use tobacco, but I believe that a minister that will make it a test of fellow-ship has gone beyond his authority. If a minister will do this, he will also teach false doctrine. If Elder Smith would enforce this order, he would have a big war in his church. He said last night that I stated that the bank failed in 1834. I did not say so for I do not know the time, neither do I know the time when they changed the name of the church to "Church of Jesus Christ of Latter Day Saints." I believe that you people can see the manner in which he is twisting and construing my words.

Now we have something to say about high priests, as it is our subject to-night. This Latter Day Saints' church has a quorum of high priests. I do not know how many there are in it, probably

twenty-four. I will try to show you that there was but one high priest in the office at the same time, and their principal duty was to offer up sacrifices, such as sheep and those things that my opponent was handling by the tail last night (oxen).

I admit that there were high priests before the law was given, but only one in office at the same time, unless they were isolated from one another; such, for instance, as one on this continent and one on the eastern continent. Let us have some proof on this matter. Exodus, 28th chapter. You had better read it all. It gives a description of what the high priest is to wear. 29th to 35th verse shows that Aaron was the only one allowed to wear these things and go into the most holy place before the Lord. I want you to notice that the Urim and Thummin was on Aaron's heart and you cannot find but one Urim and Thummim at the same time. We see that all the sons of Aaron were priests, but Aaron was the only high priest to go into the holy of holiest. 29th chap. verse 29, shows us that Aarons garments are to be worn by his son after him and he is to be annointed in them. 30th verse, show that son who is priest in Aaron's stead is to wear them seven days before he can go into the holy place, showing that there was but one that was permitted to go into the holy place and that one was the high priest. The sons of Aaron had priests clothing, but none of them had the same as Aaron. Turn to Kings 22d. chap. verse 4. "And the king commanded Aalikiaah the high priest and the priests of the second order." This shows you that there was but one high priest, but many priests of the lower order.

Now where the Latter Day Saints can get a precedent for their quorum of high pries's is a puzzling question to me. My opponent must construe better than he has done to find it unless he goes to the Doctrine and Covenants. He can find plenty of them in it, but let me tell you my friends about this book of D. C. It was first printed in 1835. Up to this time they had only the Book of Commandments, which contains three-fourths of the revelations of the Doctrine and Covenants, and the words "high priest" are not in it. How is this to be reconciled? I will tell you how it was done. They had to have offices for their smart men and they brought in the office of high priest; then they went back and changed the old revelations to suit themselves, and the Lord does not say anything about it. There are two of the old books at Richmond, Mo., along with the other things and are all taken care of as if they were more valuable than gold. It appears that when the Lord took these men out of the corruption, He also took out all that was

of any value with them. Nehemiah 3d chap. and verse 1. Here we find the high priest rose up with his brethern the priests. This shows that there was but one high priest and many priests. Luke 3d chap. and 2d verse; here is the first and only evidence of more than one high priest at the same time in the Bible or Testament; and you can all have your own views in regard to the cause of it. Annas was Caiaphas father-in-law and I believe that Annas was too old to do the duties of the high priest's office, and turned the office over to his son-in-law. St. John 11th chap. 49th verse, here we have Caiaphas. the son-in-law acting high priest that same year. Chapter 18, verse 13; here we have Jesus taken to Annas for he was father-in-law to Caiaphas who was the high priest that same year. 14th verse, shows that Caiaphas was giving council to the Jews, or was high priest. 15th verse shows there was but one that acted in the office. 24th verse shows that Annas sent Jesus bound to Caiaphas the high priest; which shows there was but one acting high priest. Acts 5th chapter and 24th verse, will show you that there were chief priests. My opponent will, no doubt, try to make you believe that chief priests were high priests, but this verse will prove the contrary. Heeb. 3d chap. 1st verse; here we have Paul calling Christ the high priest. Paul, in writing to the Hebrews makes it very plain that Christ is the last and only high priest. Paul says Christ placed in the church, first, apostles, second, prophets &c. Now how did it happen that nothing was said about the high priests.

We cannot find a spark of evidence in the Testament part of the Book of Mormon nor in the New Testament that there were high priests in the church after the day of Pentecost. The Book of Alma chap. 21, par. 6, is the only place in the Book of Mormon that reads as if there was more than one high priest at the same time. It says Helaman and his two brothers were high priests, but by reading you will find that Alma only made Helaman high priest and that his brother did not act in the office until Helaman was dead. The Re-organized Church has been trying for a long time to find a place for their quorum of high priests, but they have failed to find it, and no wonder, for there is no place for them, and nothing for them to do.

Before Christ came, there was one on earth that stood between God and the people. That was the high priest. When Christ came he offered up the last fleshly offering, and became our great high priest forever. He took away the middle man so that all can go into the Holy Place and offer up the sacrifice of their hearts

and know the Lord for themselves.

When people come into the gospel covenant they are made free. In the old covenant the high priests received the spiritual food and returned to the people and made it known to them. But in the new covenant the people must get spiritual food for themselves from Christ or they will sicken and die spiritually.

O ye Latter Day Saints, come out of bondage and be made free in the new and everlasting covenant, for your Elders have the laws of the old covenant mixed with the new, and they are in darkness by not believing the Book of Mormon, for bringing into the church tithing, high priests, changing the name of the church, for false revelations brought darkness, and then came Polygamy, Blood Atonement, Danitism, Endowments, Etc.

Come out of the darkness; I pray you, and come into the light that was given in the year 1829 and '30. Cease fighting against God's truth. I hope my opponent will investigate these things. I have no hard feelings toward him. If the Saints have half truth and half error, I want them to have the whole truth and no error, and be all one in the gospel and in Christ. I have the advantage of my opponent; I have been where he is, but he has never been in the Church of Christ where I am. May God bless you all. Time one hour.

Now I will present to you the substance of what I said in the fourth night, regarding the Book of Doctrine and Covenants. This is the book that has carried the church into errors. The Utah church obeys the most of the laws in it, because it belongs to them. The Re-organized Church has no claims on it. It was given to the church that is at Utah.

Friends, the Book of Doctrine and Covenants is our subject tonight. But I must first notice some remarks made by my opponent last night. I will not notice them all, for I have not the time. He took you to Math. 17th chap. to prove that spirits and men can converse together without being changed. Now you can see how a darkened mind can commit itself, for that passage just proves what I have told you, that spirits and men cannot converse with one another. One must be changed. The Holy Ghost speaks to the mind of men, but men cannot see it as men see each other. Here we have Moses and Elias come with their bodies, but they brought their glory also; and Jesus being a man He had to be transfigured and took glory upon himself and did shine like Moses and Elias, or was changed to be like them so that he could talk with them face to face.

Elder Smith also spoke of my character. If he wants to go into my character and the character of his church, I will stay here with him all winter if necessary. I think it shows great weakness to go into character in a discussion like this.

He says that Joseph Luff skinned me alive at Independence. Friends, he skinned me the very same way that this man is skinning me. So you can judge for yourselves how much of it was done. (Much laughter and applause.) He reads you a long letter sent by the skinner and some others of his like. The letter tells about some great prophecies that I made when I was in his church and that they all failed, and that I denied them before three hundred people. I would deny them before three thousand people, for they are totally false. It would make no difference to me if the whole Latter Day Saints' Church would put their names to the letter. This is a very easy way to get rid of false prophecies, when an Elder leaves their church to put them in a bag, place it on his back and send them off with him. It gives him a good "send off" (Much applause.) But my friends this shows you how he has committed himself again—Suppose that I admit that I did prophecy falsely, it would only show you the inward workings of his church, for I believe if another Elder would come out from them at Independence to-morrow, there would be no trouble in getting another bag-full to put on his back. I admit that I did prophecy when in their church, but not as they have represented.

He labored hard to prove that there were many high priests at the same time, and did a great deal of of reading. He seemed to have plenty of time to read, even going into Roman and heathen history to prove that there was more than one high priest at the same time, but he could not find them anywhere except in his church. He tries to make you believe that *priesthood* means *high priest*, and that *priest* means *high priest*. But I think you can plainly see that Christ is the only and last High Priest. He blames me for "scrapping" and not reading so much as I should. He can use all his time in reading and abusing me if he wants to, I desire to get the truth presented to this people.

Now we will go to the Book of Doctrine and Covenants—I use the one printed in 1864. Please read on page 137. Here is a revelation given to a man that was not baptized, telling him to be baptized, and tells him what great things he is going to do. Now Christ would not tell Paul what to do; neither would the angel tell Carnelias; but here we have a man getting his work laid out for him. But the man did not care for the promises and is not bap-

tized, and on page 139 the Lord has to tell them the reason it was a failure. Now do you suppose that the Lord did not know how it would turn out? Should the Lord go to this trouble for nothing? I believe the Lord had nothing to do with it. It was zeal with knowledge. They wanted all the smart men they could get. This is the way that Rigdon was brought in. They took Rigdon in without his becoming as a little child, and the carnal man ruined the church. Page 376. Here is a revelation showing that there were some of them who did not believe in Joseph Smith's revelations, and he tells them how they are to know that they are true. Now you can see how this worked, for Joseph Smith had already told them that he was the only one to receive revelations. Page 286. Here is a promise of a great endowment to be given, but I say there is no promise of endowments in the gospel except the endowment of the Holy Ghost. So you can see that this endowment business was began long before 1844, and the church has carried it out in full force in Utah, in building endowment houses where polygamous marriages are performed, and sealed for eternity, binding with secret oaths and grips. On this same page you will find instructions about going into war, which is contrary to the gospel and shows that the people had the spirit of revenge, and this book shows that same spirit in various places.

If the Re-organized Church believes this Book of Covenants, they ought to show it by their works, as the church at Utah is doing. Page 321, Par. 4. Here we have the high officers of the church with their names changed, and are to be bound together with a bond and covenant that cannot be broken. Here is the binding by oath that has held them together and defied the authority of the United States in endeavoring to bring them to obey the laws of their country.

It is no use for the Re-organization to say that the church was all right up to 1844. They will have to burn this book with many others before they can hide the corrupt condition of the church at a very early date. Page 244. Here the Lord is telling them to take Shederloamach into the order. It looks as if the Lord was president of this order. Oh, how easy it was to get the Lord to speak to them in those days. May the Lord have mercy upon the poor creatures for suffering themselves to be possessed with such a spirit. I ask you if such a book is fit to be a law for any church? I say, no, no it is not fit to be in print. Pages 253, and 255 shows you they wanted to build houses, and there was always some large endowment to be given them to encourage them.

It seems there was no end to the Prophets' ambition and he had to be president of everything. President of the United States if it could be so, yet the Lord tells him he is not to have strength in temporal matters, as you will find on page 109. On page 113 is a revelation as early as Sept. 1830, only a few months after the church was organized, shows you how the laws of the old covenant were brought into the church. Joseph is set up as Moses and is the only one to receive revelations for the church, and Oliver Cowdery is to be Aaron. Here you have the old covenant system introduced; then comes tithing, high priests and the other errors. David Whitmer and others, who opposed these doctrines, had to stand back, and Rigdon, Frederick G. Williams, Wm. Law, and H. Smith brought to the front, and are made prophets, seers, and revelators. And not one of them had anything more to see through than I have. For Joseph Smith lost the Urim and Thummim by transgression when he was translating the Book of Mormon.

When Saul went to seek his father's asses, the Seer could tell him all about them. but when the four thousand dollars was taken from the office of the Herald, the Seer of the Re-organized Church, could not tell which way it went any more than I could have done. The Book of Mormon tells us that a Seer must have the Urim and Thummim. Page 310, par. 29. Here we have Wm. Law instructed to take Hiram Smith's office, because Hiram has to take the office of Patriarch. Now you cannot find this office authorized anywhere in the gospel. The church goes right back to the old covenant, and Hiram is to have the power to bless or to curse the people. There is power in the gospel to bind or to loose according to faithfulness. But we will go to page 113, par. 38. Here Hiram Smith is to have power to seal people until the day of Redemption, so that they cannot fall. When the Pope was pronounced infallible, it was thought to be a terrible thing. That was only one person, but here we have Hiram Smith making as many infallible as he pleases. Just think of it. Popery is nowhere compared to this work. Par. 40. You have Brigham Young, and all the other great officers that carried the church to Utah. Please read the whole of this revelation and see what a host of presidents. Now this is the book that rules the Latter Day Saints' church at Utah. And the Re-organized church is trying to persuade their people to believe it; but it is difficult to accomplish it, for the heads of that church do not believe it themselves. They know if they would enforce its laws, it would break up their church, and scatter it so they could not find the fragments.

Now please read the Herald of May 22d 1886, on first page, last paragraph. The subject is Doctrine and Covenant. In this article W. W. Blair places this book above all other books. He makes it superior to either the Bible or Book of Mormon. The apostles on the Eastern Continent did not have this great book. The church on this continent went along all right for three hundred years without it. But the Latter Day Saints' Churches of our day have, and they are a perfect Babel; and will continue to be so until they lay aside and take the Bible, Book of Mormon, and Holy Ghost for their guide. May God help them to do so. Amen, Time one hour.

The Herald, of April 16, 1887, has just come to hand, and I see that E. L. Kelley and the Utah Elders have had a debate on polygamy.

Now the Re-organized Church is just trying to do with the Utah people what the Church of Christ is trying to do with Re-organized Church, that is to put down every doctrine and practice that does not belong to the doctrine of Christ. And I believe that the spirit that brought tithing and these other doctrines into the church brought polygamy into it also. And before that either, or both of their churches are right, they must lay aside every thing that conflicts with the Testament and Testament part of the Book of Mormon. I do not find fault with the good that is in the Re-organized Church, I only complain of the errors of the church. I believe the Re-organized Church had a work to do, and it has done a great and good work, and has made many souls to rejoice.

I do not know of any of the factions of Latter Day Saintism but what teaches the first principles of the gospel. Some with more power than others according to their purity and authority. But I think the work of the Re-organized Church is very near done. There has too much pride crept in among them, and the best talent they have is used on the law of tithing, and money is the cry everywhere. Many of the leading preachers will not work unless they get well paid for it, so that they can keep up their pride. Why is J. J. Cornish so successfull. It is because he is humble. He has not that pride. He preaches the gospel. He does not waste much of his time in preaching lineal priesthood or tithing. I wonder how much of the thirty thousand dollars he has received; he ought to get a large portion if he should receive in proportion to his labor. May the Lord bless such Elders as he.

Nearly one half of the Book of Doctrine and Covenant gives instructions about raising money; but still it is not sufficient for the

Re-organized church. Money is now the power in that church, and they are devising every scheme possible to raise money. To read the Herald one would think they were getting along flourishingly. But let one travel among the branches of the church, and he will know more about it. The members are so weak in spirit that they must have an able Elder to keep them from dying a spiritual death. There are many very much dissatisfied. There ought to be a place for the dissatisfied to go to and that is in the Church of Christ. I say to all those who are satisfied, "Stay where you are;" no matter whether you are in a Latter Day Saints' church or any other church. To be a good member of your church, obey its laws. If it is tithing, I say pay your tithes. If you have a man at the head of your church, obey him as such, and all other superior officers. In the Church of Christ, Christ is the only head and there are no superior officers in his church. We are all brethren and must be directed by the Head, Christ.

In the same Herald is President Smith's discourse. There are some things in it that I like very much, but I disagree with him in regard to Kirtland Temple being in Zion. The saints, when building it, did not consider it in Zion as you can see from your Book of Doctrine and Covenants. They always considered Independence to be Zion, and that Kirtland was only a stopping off place on their way to Zion. I believe that the money spent by the Re-organized church on that building was unwisely spent, and will never amount to much. I believe the Utah Church acted wisely in having nothing to do with it. You have a heavy expense on your hands that will never be of much benefit to you.

Joseph Smith says, "If I thought for one moment, that this work would never amount to anything, I would lay down my spiritual weapon at once." Elder Smith, your work has already brought much joy and has amounted to a great deal in this world, and will also make much joy in the world to come. And if you and your church would only teach the gospel as found in the Book of Mormon and Testament, you would have more joy than ever you have had, and this gospel would make you free. But there is no person that binds himself to believe and obey the Book of Doctrine and Covenants that is free, I do not think you believe that book. Therefore you are not free, for your church requires you to believe and obey its laws. So I say lay it aside and be free. Let every person believe in the good that is in it as he chooses, the same as he would with any other book, and you and your church make the necessary changes and preach the fullness of the gospel

which is in the Book of Mormon and take the name of Christ and no other name, then you shall be free indeed.

I will now say something about the head of the church, and I will have to speak of the choice Seer. I think as much of him as one man ought to think of another, but I do not look upon him as being any more than a man. He had his faults and errors, but he is gone and is out of my power to do him harm. When a man dies it is out of the power of a living man to change the acts he has done. When Moses struck the rock twice to make the water flow, a thousand eternities cannot bring back that time or change that action. If I make one step forward, taking two steps backward will not bring back the time in which the forward step was taken, the forward step stays in its time. If Joseph Smith had errors, and he could come back, he would correct them. And if he has power to know that some one is correcting them it is making him glad. If I do his good works any harm, it will not hurt him, but I will have to answer for that sin.

We will now speak of the head of the church. Paul in his day had a great deal of trouble with the churches on this subject, Please read Corinthians, 12th chapter. Here Paul is trying to have them understand that they were the body of Christ and refers them to their own bodies. Now if Paul was right in using the body as a figure to represent the church then my eye has no right to say to my hand or any other member of my body what it shall do. No member can do another's work. Who is there to direct all the members of our body? It is the head. Do the Latter Day Saints need instructions to-day on this matter? I say they do, for they are looking to man as their head. Please read Ephesians, 1st chapter, 22nd and 23rd verses. It would be well to read five chapters, but in these two verses you have it in a nut-shell—that the church is His body and He is head to the church in all things.

Now can you put another head on your body? You cannot without first cutting off the lawful head. You cannot have two heads on the same body. So the Latter Day Saints cut off their lawful head—Christ—and the body became spiritually dead. But the carnal man still lives, and he must have a carnal head. Therefore we have a carnal head and a carnal body. This is the condition of all Mormonism, or Latter Day Saintism; and having become carnal they need more law, hence comes in the book of Doctrine and Covenants and Book of Rules. The last named book is patterned after a carnal government, and the church continues to get more law until they have so much that they cannot remember

it all. They transgress their own laws and are in bondage the same as other churches. And God blesses them the same as other churches for all the good they do, but they are not the Church of Christ, because they claim a man to be their head.

Now if Christ had not taken David Whitmer out of that body so that the authority might be preserved, an angel would have been obliged to come down again with the authority. But the authority being preserved, we are Christ's body and he is our Head. If any one desires to become a member of Christ's body, he must come in at the door. But hark, thousands of Latter Day Saints cry: "Is Christ not to have a representative as a head to His church on the earth?" As a member of His body, I say, no. Before He came to the earth He had a representative; that was the high priest. The high priest was the visible head of the church; when Christ came He offered the last fleshly offering; the man high priest was no longer needed; Christ becoming the last and only high priest, puts the middle man out of the way, breaks down the middle wall and the members of his body, the church, is to come into the inner court; the head and body come together. The Holy Ghost is the communicating power between the head and the body, which is a part of both the Father and Son, and which leads and guides the members of his body into all truth and shows them things to come. O, ye Latter Day Saints, if you had this head for your body when you are in your conferences and meetings, guiding every member of your body, the church, there would be no calling to order, and no need of your Book of Rules. The Law would be in your minds and hearts.

Now dear saints, we will look at things as they are on the other side of the question. We have many bodies among the Latter Day Saints, and each one has a head, and each one says the other has departed from the faith. What faith, the gospel? No. They all teach the letter of the gospel the same; but it is the doctrine and laws that have been brought into the church, that do not belong to the gospel that they are quarreling about. It is the men that claim to be heads that have brought these wrongs into the church, and these heads have all been striving to become the biggest head. For they all say there is but one head and they all want to be the head to Christ's body, the church. Because they cannot agree on who is the head, they all get bodies of their own, and each one is head to his own body, or church. All of these men who claim to be heads; claim also to be Prophets, Seers and Revelators, and not one of them have anything more to see through

than I have, for Joseph lost the Urim and Thummim by transgression before he claimed to be the head of the church. When did these errors come into the church? If the stream is filthy we must go above the point where the filth has come in, in order to get where the stream is pure.

W. W. Blair says the church was all right up till 1844. It is easy for him to say so, but that does not make it so. That assertion will not stand investigation, for the doctrines that all the heads are quarreling about, are taught in the Book of Doctrine and Covenants, except the doctrine of polygamy. So will go to the Book of D. C., which book W. W. Blair says is the book of all books, and endeavor to find when man became the head of the church. Sec. 19. Here is a revelation given April 6, 1830, where Joseph Smith says that the church is to receive his words, and put himself between the church and Christ. Sec. 27, Par. 2, given Sept. 1830, Smith comes in as Moses and is the head of the church. And he being the same as Moses taught as Moses did, and hence soon began to teach, lineal priesthood, and other doctrines which do not belong to the gospel. When at the same time he received a revelation to teach nothing but repentance to this generation; See Sec. 5 Par. 4. Here then the bride and bridegroom are scarcely married, when a carnal man steps in and gets them into trouble and in three years the bride divorces the bridegroom, and calls herself by another name, the Church of Latter Day Saints. From that time errors began to multiply, and the great cry is for money, and creating high officers, Endowments, Temple Building, New Covenants, Secret Oaths, Sealing for Eternity, Daniteism Polygamy, etc.

But in a few years that head is taken away, and that body is without a head. Then all the important officers want to be the head of that body. They fight, quarrel, and disagree until each one organizes a body and puts himself at its head, until we have ten bodies and ten heads each one claiming to be Seer and Revelator, for they say this title makes them the lawful head of the church. Now you cannot find a greater Babel anywhere than Latter Day Saintism.

If Christ had been the head of that body when Joseph Smith was killed, He would have taken care of His body, and every member would have known what to do, but they were trusting in man and the curse had to come upon them.

Now what is to be done in this state of affairs? The God of Heaven has prepared a way for us. There is a man living to-day

that stood in the presence of the Angel with Joseph Smith, and who stayed in that church proclaiming against those evils until his life was in danger, then the Lord told him to come out of that church and has preserved him until this day for his purposes.

If you want to be a member in Christs' body and acknowledge Christ as your head, you must go back to the authority. This is where I had to go, before I could get satisfied. Now I am satisfied. It would make no difference to my faith, if all the Smiths Whitmers, Pauls, or Peters, should fall, I know that I am an Elder in the body of Christ, and have the authority to adopt others into the same body. Christ is my Head, and I will look for directions from Him the rest of my days on earth.

But thousands of Latter Day Saints will say: "We know we are in the Church of Christ, for we have received so many blessings and we would die for our religion." Dear Saints, this is what the members of the great churches will say. And the further they go from the true gospel, the more willing are they to fight for their religion. I refer you to the Roman Catholics, the Greek Church, the Mohammedan, the Utah Church, or any Protestant church. So, dear Latter Day Saints, investigate for yourselves, and do not let man or priestcraft deceive you. You may get a glory of some kind but none can get a celestial glory but the true Church of Christ.

Any one wanting this pamphlet can have it by sending me their address. May the Lord bless you all.

From Your Humble Servant,

W. P. BROWN. Newton, Kansas, U. S. A.

P. S.—Latter Day Saints in Canada can find the authority at Cameron, Victoria Co. Ontario. Donald McIntyre, President of Branch. Elder G. F. Robinson, Clerk of Branch.

N. B.—Persons who desire David Whitmer's book and have not received the same, can get it by sending their address to him. Address,

ELDER DAVID WHITMER,

Richmond, Missouri.

